RULING OF MAJHUL HAL (STATUS UNKNOWN) TO THE ISLAMIC STATE

is asl in them kufr ?

or is it islam?

6 Muharram 1448 H

WRITER : USTADH OSAMA TAWHEDE
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An answer to the misunderstanding of some people from a published writing by the Islamic state, they thought the methodology of the Islamic state is that they don't establish any ruling upon status unknown in dar al kufr tari

Writer :

Ustadh Osama Tawhede (Sharazwre)

Date of preparation :

6 Muharram 1448 H

AL HAQQ

ENGLISH TRANSLATION

ENG

All mistakes in my translation is due to my own fault and shortcomings; our Ustadh is free from my mistakes. I take the responsibility of any miswording.

Notes of the translator

AL HAQQ

English translation

ENG

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allah—the Most Compassionate, Most Merciful

An answer to the misunderstanding of some people from a published writing by the Islamic state, they thought the methodology of the Islamic state is that they don't establish any ruling upon status unknown in dar al kufr tari…

They brought an An-Naba magazine which was published in 28 / October / 1437 H (meaning 2016) which states that Sheikh Abu Musab Al-Barnawi who was the governor of the west of Africa was talking and making statements, in his statements he was asked **" is it true that you target ordinary citizens ? And do you say the origin of people is kufr (disbelief) ?**

The question was asked like that, meaning the question is a general question and the place of the answering is the place of summarising answers for general public not a place of explanation for students of knowledge.

Therefore we explain this topic in a few points :

① The statement of the sheikh doesn't mean tawaqquf methodology (to pause) in establishing rulings because sheikh during the answering of a general question which

was referred to him; answered in a short and summarised way so that general public will understand shortly, meaning : **he says one ruling does not apply on a country of dar al kufr tari, like to say the origin of all the people of this country is Islam or kufr.**

(Because some countries according to the regions of the residing people the ruling of origin changes in that region therefore one ruling does not apply on the whole country because that country has different regions).

② Sheikh said this answer against the slanders of the African media so the place of the lecture has impact on the answer especially Africa which is like any other places of dar al kufr tari, region to region the ruling of the people change, evey region of Africa is not like eachother to say the origin in every place is islam.

for example : if sheikh said origin (Asl) in Africa is islam it means origin of the christian regions is islam !! No doubt something like that does not fit.

So he said we don't say origin is islam and nor do we say origin is kufr but anyone whom islam was seen from him then we make judgements upon him, therefore he

answered summarised. The place of the answer is place of summarising not going into details and the place is place of clearing slanders on dawla; they were slandered that they have said asl (origin) in people is kufr.

so sheikh only meant general explanation and didn't go into details that what's the origin of the sunni muslim residing regions ? But answered generally and in a summarised way because the statement is for general muslims that some muslims thought dawla believes the origin in every people of every country is kufr. In there sheikh only had intention to clear out that slander but not to talk about details of the topic.

even though some people might think the apparent meaning of this statement of sheikh shows some type of tawaqquf (to pause) then the statement in this case in shar' will be dealt with as mutashabih (unclear) and mujmal. For understanding this statement we should refer back to muhkam (clear meanings) statements because it's not something strange, if in The Quran and sunnah mutashabih and mujmal statements exist then this is before it; that scholars sometimes in their way of talking a type of similarity and ijmal exist in their words and some people understand it on their appearance.

but accepting the apparent meaning and holding into one statement alone without going back to details is not in the manhaj of Ahl as-Sunnah; rather is in the manhaj of Ahl al-Bid'ah (people of innovation) and misguidance, because for taking any shar'i and methodological ruling you should get all the statements, collect them and then extract a result from it; not hold into one statement alone and ignore the other statements.

because the other scholars of dawla and the official manhaj of dawla have given more details and explained the topic more so that the topic is clear to students of knowledge, munasirin (supporters) and strivers. So if you wanted to understand a mutlaq or mutashabih or mujmal statement you should go back to details. For example I say in a place that asl (origin) in the country of kufr is kufr; this is a mutlaq statement you can't put upon me that in dar al kufr tari I have the same view because if you want to understand my intention you should refer back to my other statements; that i meant dar al kufr asli only not dar al kufr tari.

your comprehension of my way of talking will be by referring back to my other statements then you will understand my methodology but if you hold into that statement of mine alone then you didn't get my point nor

did you get the haqq (truth) and caused yourself misguidance therefore for understanding statements or the manhaj of scholars we should refer back to their other statements and other details that have been settled for that topic.

to know the methodology of dawla (islamic state) on this topic; not my understanding and not your understanding; rather according to the understanding of mufti, scholars, the leaders and official published things by dawla we evaluate this topic.

Sheikh Turki Al-Binali may Allah Ta'ala accept him in the year 2017 in his notes for the generalization of The delegated committee (لجنة المفوضة) in a point he explains the methodology of the Islamic state from the beginning of its creation until the time sheikh Turki lives in on establishing rulings on the people of those regions that have sunni residents.

He said :

كما ويلمس من كلام قاداتها خلاف ما جزم به الكاتب قال الشيخ أبو مصعب الزرقاوي تقبله الله في أثناء رده على الخبيث أبي محمد المقدسي

Just like how in the statement of the scholars of dawla we see the opposite of that the writter has wrote that sheikh Abu Musab Zarqawi may Allah Ta'ala accept him in his response for dirty Ahu Muhammad Maqdisi said :

(وأما القول بأن عوام الرافضة كعوام أهل السنة فهذا والله من الظلم لعوام أهل السنة أيستوي من الأصل فيهم التوحيد مع من الأصل فيهم الاستغاثة بالحسين)

Your statement that you say the general people of rawafidh is like general people of sunni I swear by Allah this is oppression against the general people of sunni, In where are they equal ? a people that origin in them is tawhid (monotheism) with a people origin in them is praying to Hussain.

Sheikh Turki may Allah Ta'ala accept him in the explanation of this quote of sheikh said :

فذكر تقبله الله أن الأصل في عوام أهل السنة التوحيد، ولم يتوقف فيهم

Sheikh Zaqawi talked about that the origin in the general people of Ahl As-Sunnah is monotheism and didn't do tawaqquf upon them. (To pause in establishing rulings).

then sheikh Turki brought a quote of sheikh Abu Muhammad Adnani in which he said :

وقال الشيخ أبو محمد العدناني تقبله الله وإن من اعتقادها ومنهجها وما تدين الله به أن عموم أهل السنة في العراق والشام مسلمون)

In the methodology, manhaj and the religion we follow for Allah Ta'ala is that general people of sunnah in iraq and sham are muslims.

then sheikh Turki may Allah Ta'ala accept him said :

فالشيخ تقبله الله حكم على عموم أهل السنة في العراق والشام بالإسلام ولم يتوقف فيهم وكان ذلك في شريطه المعنون بـ(لـك الله أيتها الدولة المظلومة)، قبل تمدد الدولة الإسلامية أعزها الله بالتوحيد على مدن البلدين.

Sheikh may Allah Ta'ala accept him had established rulings of Islam upon the whole of Ahl As-Sunnah in Iraq and sham and didn't do tawaqquf (to pause) upon them, this lecture of the sheikh is in a record called (لك الله ايتها الدولة المظلومة) which sheikh had said before the expansion of the Islamic state over the cities of both countries.

Therefore what we understood is the shar'i understanding of the Islamic state that the Islamic state doesn't do tawaquf upon the sunni regions rather (the Islamic state) establish rulings of Islam upon all of its residents until a clear kufr is seen from them; this is not my understanding rather sheikh Turki understood it like that.

outside of that sheikh Turki is talking on behalf of the Islamic state and sheikh Baghdadi may Allah Ta'ala accept him, he brought evidence by Saudi which he said even though Saudi is dar al kufr tari but the origin in the people is Islam.

then the most interesting among all of them is that sheikh Turki may Allah Ta'ala accept him in response of the published statement of The delegated committee (لجنة المفوضة) said :

الملاحظة الثالثة عشرة أنكر الكاتب أن مقولة (الأصل في الناس بدار الكفر الطارئ الإسلام) كما في ص4

note 13 the writer refused that asl (origin) in the people of dar al kufr tari is Islam just like he mentioned in page 4.

وهذا أصل فاسد نبه عليه الشيخ المجاهد أبو محمد العدناني تقبله الله كما تقدم في الملاحظة السابقة.

This is a corrupt principle like sheikh Al Mujahid Abu Muhammad Al Adnani may Allah Ta'ala accept him has mentioned in the previous note we talked about before.

so : sheikh Turki went strictly against the statement that someone deny entirely to say asl (origin) in every dar al kufr tari is Islam.

As a consequence of the notes of sheikh Turki on the published writing of The delegated committee (لجنة المفوضة), An-Naba magazine published a writing to cancel the published writing of The delegated committee (لجنة المفوضة) which was said in a point of the writing that we can't say asl (origin) in the people of dar al kufr tari is Islam therefore the Islamic state cancelled that published writing with that quote aswell officially which is mentioned in An-Naba magazine number 98 page 8.

فقد تم إلغاء العمل بمضمون التعميم المعنون له بالآية الكريمة {ليهلك من هلك عن بينة} وذلك لاحتوائه على أخطاء علمية وعبارات موهمة غير منضبطة أدت إلى حدوث التنازع والتفرق بين صفوف المجاهدين خاصة والمسلمين عامة.

It was decided to nullify working by the content of that general published writing which was named (ليهلك من هلك عن بينة) because it contained scientific mistakes and unclear phrases which caused conflict and division especially between the rows of the mujahidin and the muslims in general.

ملحوظة: ستصدر من خلال إذاعة البيان سلسلة صوتية يتم من خلالها طرح المسائل التي حصل فيها النزاع مع بيان الحق فيها بإذن الله تعالى.

note : from Al Bayan radio a series of voices will be published in which these topics will be presented that caused conflict with the true explanation by the will of Allah Ta'ala.

this was the result : the Islamic state in year 2018 published a series of lectures labelled as (سلسلة علمية في بيان مسائل المنهجية) this is the methodology and manhaj of the islamic state meaning any statement that was published contradicting this will be considered as unused statements of the islamic state like it's mentioned in magazine number 98.

in this series there's nothing saying the methodology of the islamic state on dar al kufr tari is tawaqquf rather what is mentioned in page number 79 is that the islamic state says establishing rulings on status unknown in dar al kufr tari changes according to the situation and circumstances of the residents.

also dawla only talks about two situations :

first situation : says that Mardin at the time of sheikh al islam ibn taymiyyah which was dar al kufr tari, sheikh prevented that the people in general be considered as kuffar (prevented establishing rulings of takfir on all of them) and cursing the people. (so the asl (origin) in the general people remained as islam because if he didn't establish any rulings upon the people then he would not prevent cursing the people).

The second situation : is that of the people of al-Ahsa, regarding whom Sheikh Hamad bin Atiq issued a fatwa of takfir on all of them because all of them without any difference did shirk and kufr meaning the established ruling wasn't because of the type of the land rather it was because the people themselves did kufr together.

talking about tawaqquf and pausing does not exist in this series which is the official methodology of the islamic state, if tawaqquf was the methodology of dawla; dawla should have explained it because the book is published for going into details and explanation.

rather dawla explained that the ruling on majhul hal (status unknown) in dar al kufr tari changes according to the circumstances of the region, so : if dawla believed in tawaqquf they would not have said from one region to another the ruling of majhul hal (status unknown) changes rather they would have said tawaqquf is done on majhul but because majhul takes the ruling of the region in dar al kufr tari therefore just like sheikh Turki narrated from sheikh Adnani asl (origin) in the sunni residing regions is islam and asl (origin) in the rawafidh residing regions is kufr, between kufr and islam another ruling does not exist.

we will explain the quote of sheikh Abu Musab Al-Barnawi with these quotes of dawla that it doesn't mean tawaqquf rather we only add that detail which sheikh Turki and dawla have explained further on the ruling of majhul hal (status unknown) according to the changing place and the type of the residents.

so that person who label us as murjia and required us to say dawla is mu'tazila ! even though you and you requirement are wrong rather now we say to you : go on, label sheikh Turki and sheikh Adnani and the manhaj series of dawla as irja which they said majhul hal (status unknown) in dar al kufr tari according to the circumstances of the region takes rulings not saying to do tawaqquf upon them (to pause in establishing rulings).

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then he posted a lecture of a teacher thinking he brought evidence to prove that tawaqquf in establishing rulings on majhul hal (status unknown) exists, that respectful teacher brought a quote of sheikh Hamad ibn Atiq but unfortunately that teacher didn't get the reality of the manhaj of the scholars of najd.

because sheikh Hamad bin Nasr when he says : those who died before getting the call of tawheed (monotheism), we don't know their state and we don't say they are kuffar nor do we say they are muslims. This quote of sheikh in the manhaj of the scholars of najd doesn't mean tawaqquf because sheikh himself in the longer version of his quote, a line under that says :

(ومن كان منهم لم تبلغه الدعوة، فأمره إلى الله وقد علمت الخلاف في أهل الفترات، ومن لم تبلغهم الحجة الرسالية)

Whoever among them that has not received the call (dawah) then his work is in Allah Ta'ala's Hands and surely we are aware of the different opinions the scholars have about ahl fatra and those who haven't received the message.

so when sheikh said we don't say they are kuffar (disbelievers) it means kafir mu'adhab because they haven't received the message and they won't be taken as muslims to say they will be in Paradise rather they will be considered in the rows of ahl fatra whom will be tested in The Hereafter and ahl fatra are mushrik in the world by ijma' (agreement of scholars) but the najdi scholars differenciate between the word mushrik and the word kafir.

① they believe that those that iqama hujjah hasn't been done on them are mushrik but not kuffar meaning in the world they will be dealt as kuffar but won't be called kafir because they haven't received the message and will be treated like ahl fatra and the ruling of Hell won't be applied on them because they died before the dawah and will be tested.

② Kafir is the person who have received the message and with that is sure to die on his shirk, this person if he dies he will be in Hell because he has received the message, sheikh Muhammad bin Abdul-Wahhab the teacher of sheikh Hamad has explained this topic clearly, he said :

(نحكم بأنهم مشركون ونرى كفرهم إذا قامت عليهم الحجة.)
منهاج التاسيس

we establish rulings upon them that they are mushrik and we consider them as kuffar when we do iqama hujjah upon them.

so when the scholars of najd say we don't consider them as kuffar nor as muslims it means they don't establish takfir of ta'dhib upon them but they consider them as mushrik. Further evidence on my statement that sheikh Hamad and the najdis use the word kafir for someone that received iqama hujjah and when they say we don't takfir nor take someone as muslim it means they consider them as ahl fatra meaning kafir ghair mu'adhab or mushrik ghair mu'adhab not meaning they don't have any ruling upon them in the world.

Sheikh Hamad bin Nasr said himself :

إذا كان يعمل بالكفر والشرك لجهله، أو عدم من ينبهه، بل لانحكم بكفره حتى تقام عليه الحجة، ولكن لا نحكم بأنه مسلم

If they work by kufr and shirk being ignorant or there isn't anyone warning them we don't establish rule on them as kafir until they receive iqama hujjah but we don't say they are muslims.

then what are they ??? Sheikh said :

أن أصحاب الفترات يمتحنون يوم القيامة في العرصات

ahl fatra will be tested in The Hereafter.

الدرر السنية10/136

(so he considered them as ahl fatra not doing tawaqquf and not to not establish any ruling upon them then when he consider them as ahl fatra does it mean that he doesn't establish any rulings upon them in the world ? Answer : no, he establish rulings of mushrik upon them in the world because ahl fatra in the world are mushrik and kafir by name but they are not a kafir that are mu'adhab meaning

when they died we say they are in Hell rather they will be tested).

so now you know when a scholar says we don't say they are kafir nor saying they are muslim rather they are considered as ahl fatra it means rulings of Hell in The Hereafter isn't established upon them but in the world they are considered as mushrik and kafir ghair mu'adhab.

question was referred to imam Muhammad bin Ibrahim may Allah Ta'ala have mercy upon him :

175- س: أَهل الفترة هل يسمون كفارا أَو مسلمين؟)

Are ahl fatra in the world labelled as kafir or muslim ?

ج: كفار لا مسلمين. أَما عذابهم فلا يكون حتى يبعث لهم رسول.

They are kuffar in the world not muslims but they won't be punished until a messenger is sent to them (they wil be tested in The Hereafter).

فتاوى ورسائل سماحة الشيخ محمد بن إبراهيم بن عبد اللطيف آل الشيخ (1/ 246-247)

so if you don't talk about the manhaj of the scholars on a topic like how it is then this type of Bid'ah and disasters happen from it. You should understand the phrases of the scholars when they say something you explain it with the intention of the scholar himself not for your own intention you explain the quote of the scholar.

then he brought a quote of sheikh al islam that zahir will be put before asl, which sheikh said :

(أن الظاهر يُقدم على الاستصحاب)

this quote is a response to himself because a majhul (unknown) person's zahir is not shown to put his zahir before asl.

for example : a majhul is in an islamic country his zahir doesn't show anything therefore in here we don't say majhul doesn't have any rulings rather by ijma' (agreements of scholars) we will work by asl which is that asl in the country of islam is islam so that majhul will be considered as muslim and we will work by the asl because the majhul doesn't have any zahir in him to work on the zahir and not to rule by the asl.

but when a kufr is seen in his zahir in this case the zahir of kufr was seen from him therefore the zahir will be put before the asl of the land and vice versa someone is in dar al kufr asli and is a majhul and his zahir doesn't show anything we can't say we do tawaqquf in this majhul because this majhul's zahir doesn't show anything so the asl of the country will be put upon the majhul and will be considered as kafir until in zahir islam is seen from the person whenever we saw the zahir of islam from him then zahir will be put before the asl of the country.

for dar al kufr tari aswell if asl of the people in a region is islam and the zahir of its people is islam and sunnah, asl in that region is islam when we see a majhul that doesn't show any zahir we work by the asl which is islam until his zahir appears to us then we establish rulings by the zahir not by the asl.

so bringing that qaida in itself is a response to that person if he is mulzam to that qaida then he should say majhul in dar al islam and dar al kufr asli has rulings of tawaqquf but he himself doesn't follow that qaida for dar al islam and dar al kufr asli therefore this is self contradicting and inventing a new bid'i madhhab.

In the end I will say the same quote of the islamic state that is brought on the same topic in An-Naba magazine number 98 in which is written :

عدم تمييز السنة من البدعة على بعض صغار المنتسبين للعلم أنصاف المتعلمين الذين جعلوا أنفسهم في مصاف الأئمة المجتهدين فتجد الواحد منهم يزعم أنه المهتدي ويحسب أن السنة معه وأن المخالف له ضال مبتدع وربما قال كافر فينشأ عن ذلك من التفرق والشرور ما الله به عليم.

not differenciating sunnah from bid'ah by some people that have little experience and it's their beginning in knowledge, they have put themselves upon knowledge, they are not entirely an expert in knowledge with that they have put themselves in the rows of the mujtahid imams of the ummah, anyone you see from those little knowledgeable and little experienced ones they think only them are on guidance and sunnah is only with him and anyone who is opposite of them is misguided and mubtadi' rather might say to his opposer kafir for this reason so much division happen that only Allah Ta'ala is aware of.

so do not consider the poison of your own ghulw and exaggeration as a responsibilty upon dawla because those that have ghulw and exaggeration in their blood everytime

they wish to establish rulings of takfir and misguidance quickly upon those that doesn't think like them. And it was this same type of people in the end became 'mumi until they reached to the point that established takfir upon dawla because even if the takfir is not haqq these type of people's heart open to it and they become happy by it they think if they takfir more muslims they follow tawhid more and are more religious but they are unaware and don't know that just like khawarij with the excuse of protecting oneself from kufr what bid'ah and disaster happens to them and they make deen (the religion) a piece of fire if anyone doesn't think like them they will burn him.

and this is not strange in the signs of the ending of the world is that teenagers and young people that doesn't have an education of science and they sway with every wind, when they see a new quote they cause troubles and misguide people by it. He think we are unaware of that quote not knowing that the quote that reached to him now we were aware of it at the time of the quote being published.

or whenever this same type of people when they get a shubha they come back to us to clear the shubha to them but when they become arrogant they say to us murjia,

ignorant, jahmi and apply many other empty rulings on us ! responding to a secret bid'ah will be done secretly and responding to an open bid'ah that cause people to be misguied should be done openly so that haqq and batil will not be lost to the people.

May Allah Ta'ala make our ending good and protect us from rebelling, misguidance, being quick, ghulw and irja and may He guide those people.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

تعميم

إلى/ كافة الولايات والدواوين والهيئات "سلمها الله"

السلام عليكم ورحمة الله وبركاته:

الحمد لله وحده والصلاة والسلام على من لا نبي بعده، أما بعد:

فقد تم إقرار العمل بمضمون التعميم المعنون له بالآية الكريمة [أينما تكونوا يدرككم الموت] ذي الرقم "٨٨-ت-٢٩" وذلك لاضافته على أعضاء علمية وعبارات موهمة غير منضبطة. أدت إلى حدوث التنازع والتفرق بين صفوف المجاهدين خاصة، والمسلمين عامة.

كما أنه قد تم إعادة كتابتي (التقريرات المفيدة في أهم أبواب العقيدة) و(توعية الرعية بالسياسة الشرعية)، والتي تم إلغاؤها بالكتاب ذي الرقم "ص٨-ت-ج-٢٩" وذلك بعد إجراء الإضافات والتعديلات اللازمة.

علما بأن هذه الكتب لم يتبيّن عند التحقيق احتواؤها على ما يخالف عقيدة أهل السنة والجماعة، ونرجو بالرجوع لهذه الكتب في بيان مسألة التوقف في تكفير المشركين أو حكم الطائفة الممتنعة أو أحكام الديار أو غيرها من المسائل.

وعليه، فإننا نذكر الجميع بفضيلة الرجوع إلى الحق والتمسك بعقيدة التوحيد والقتال في سبيل إعلاء كلمة الله تعالى وصد عادية الكفار عن ديار المسلمين، والحمد لله رب العالمين

ملحوظة: سنصدر من خلال إذاعة البيان سلسلة صوتية يتم من خلالها طرح المسائل التي حصل فيها النزاع مع بيان الحق فيها بإذن الله تعالى.

الدولة الإسلامية
اللجنة المفوّضة

سلسلة علمية (١)
في بيان مسائل منهجية

الحمد لله رب العالمين، والعاقبة للمتقين، ولا عدوان إلا على الظالمين، وأشهد أن لا إله إلا الله وحده لا شريك له الملك الحق المبين، وأشهد أن محمداً عبده ورسوله إمام الأولين والآخرين، وهو من الاثنين أبعد.

أما بعد:

فهذه سلسلة إذاعية في بيان وتوضيح بعض مسائل المنهج والعقيدة، التي قع فيها الالتباس والاشتباه على أبنائنا وإخواننا من جنود الدولة الإسلامية وسائر المسلمين في داخل دولة الخلافة وخارجها؛ وذلك بسبب التعميم الصادر عن اللجنة المفوضة المعنون له بالآية: [لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ] [الأنفال: ٤٢]، الذي تم إيقاف وتعطيل العمل به؛ وذلك لما تضمنه من أخطاء علمية ومنهجية وعبارات موهمة حمالة أوجه، أدت إلى الوقوع في التنازع والاختلاف.

فكان لزاماً علينا عدم تأخير البيان عن وقت دعت الحاجة إليه وأشتد، وأصبحت ضرورة ملحة؛ وذلك لجمع كلمة الدولة، وتأليف قلوب جنودها على الحق، وإفراغهم لصد عادية أمم الكفر عليها، والذب عن بيضة الإسلام وحرماته.

وقد حذرنا الله تعالى من التنازع والاختلاف أيما تحذير فقال سبحانه: [وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ] [الأنفال: ٤٦]

وفي الوقت ذاته أمرنا بالجماعة وعظم شأنها ..

قال النبي -صلى الله عليه وسلم-: «عليكم بالجماعة». وقال -صلى الله عليه وسلم-: «يد الله مع الجماعة». وقال -صلى الله عليه وسلم-: «وإياكم والفرقة؛ فإن الشيطان مع الواحد، وهو من الاثنين أبعد».

وجاء في الحديث الذي أخرجه الترمذي وصححه، قال -صلى الله عليه وسلم-: «أنا آمركم بخمس أمرني الله بهن: السمع والطاعة، والجهاد والهجرة والجماعة، فإن من فارق الجماعة قيد شبر فقد خلع ربقة الإسلام من عنقه».

وإن من أسباب الفتنة والاختلاف والتنازع:

١ - ترك الاعتصام بالكتاب والسنة بفهم سلف الأمة، والاعتماد على الأهواء وأقوال الرجال..

تعلمونها بحمل الله جميعا ولا تفرقوا، وبكره لكم قيل وقال، وكثرة السؤال، وإضاعة المال».

وكان النبي -صلى الله عليه وسلم- يقول إذا خطب: «أما بعد؛ فإن أحسن الحديث كتاب الله، وأحسن الهدي هدي محمد -صلى الله عليه وسلم-، وشر الأمور محدثاتها».

وقال ابن عباس: «أمر الله المؤمنين بالجماعة ونهاهم عن الاختلاف والفرقة، وأخبرهم أنه إنما هلك من كان قبلهم بالمراء والخصومات في دين الله تعالى».

وعن التابعي الجليل ابن شهاب الزهري رحمه الله، قال: كان من مضى من علمائنا يقولون: "الاعتصام بالسنة نجاة".

وقال الإمام الأوزاعي رحمه الله: "عليك بآثار من سلف وإن رفضك الناس، وإياك ورأي الرجال، وإن زخرفوه بالقول؛ فإن الأمر ينجلي وأنت على طريق مستقيم".

وقال شيخ الإسلام ابن تيمية رحمه الله: "أهل السنة والجماعة يتبعون الكتاب والسنة، ويطيعون الله ورسوله، فيتبعون الحق، ويرحمون الخلق". [1]

وقال أيضا رحمه الله: "والفتنة إنما تحصل بالبدع والفرقة لا بالذنوب، فإن الذنوب يتاب منها، ويغفر لصاحبها بالتوبة والحسنات الماحية، وبدعة تفرق بين الأمة لا يغفر لصاحبها حتى يتوب منها، وهذا هو الذي يكفر الناس به، ويقاتلهم عليه، وهو الذي يستحق صاحبه الوعيد في الآخرة، وهو الذي يكون أصحابه هم الفرقة الضالة المخالفة للكتاب والسنة والإجماع، وهم أهل البدع والأهواء المضلة". [2]

٢ - عدم تمييز السنة من البدعة على بعض صغار المنتسبين للعلم أنصاف المتعلمين، الذين جعلوا أنفسهم في مصاف الأئمة المجتهدين، فتجد الواحد منهم يزعم أنه المعتدي، وبحسب أن السنة معه، وأن المخالف له ضال مبتدع وربما قال: كافر، فينشأ عن ذلك من التفرق والشرور ما الله به عليم.

(١) مجموع الفتاوى (٣/ ٢٧٩).

الحق أو من ترك الصبر". انتهى كلامه رحمه الله.

وهذه الأقوال لا تروج على أهل العلم، كما لا تروج الدنانير الزائفة على الصيرفي الحاذق. فقد فهم علي رضي الله عنه مغزى كلام الحرورية، ولم يرُج عليه قولهم: (لا حكم إلا لله) كما راج على الجهال، حيث قال رضي الله عنه: "لا حكم إلا لله، [قَاضِ لَا يُوقَفُونَ] [الروم: ٦٠]. فما تدرون الناس، إنه لا يصلحكم إلا أمير بر أو فاجر". [3]

وفي صحيح مسلم عن عبيد الله بن أبي رافع مولى رسول الله -صلى الله عليه وسلم- أن الحرورية لما خرجت وهو مع علي بن أبي طالب رضي الله عنه قالوا: لا حكم إلا لله. قال علي: "كلمة حق أريد بها باطل، إن رسول الله -صلى الله عليه وسلم- وصف ناسا إني لأعرف صفتهم في هؤلاء يقولون الحق بألسنتهم، لا يجاوز هذا منهم (وأشار رضي الله عنه إلى حلقه) من أبغض خلق الله إليه".

قال النووي رحمه الله: "قوله: (قالوا لا حكم إلا لله. قال علي: كلمة حق أريد بها باطل). معناه: أن الكلمة أصلها صدق، قال الله تعالى: [إِنِ الْحُكْمُ إِلَّا لِلَّهِ] [يوسف: ٤٠]. لكنهم أرادوا بها الإنكار على علي رضي الله عنه في تحكيمه". انتهى كلامه.

إن أجل ذلك وجب على طالب الحق أن يعي الحق من مظانه، لا من الرجعيين أنصاف المتعلمين، ولا من علماء الضلالة. وكان سفيان بن عيينة وغيره من أهل العلم كالإمام أحمد وغيره الله من المبارك يقولون: إذا اختلف الناس فانظروا ما عليه أهل الثغر؛ فإن الله سبحانه وتعالى يقول: [وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا] [العنكبوت: ٦٩].

فكيف تدري أخي المجاهد أهل الثغر من العلماء الذين تغربوا إلى أرض الجهاد والإسلام، كيف تدري هذا المعين الصالح، ثم تدعي لتأخذ دينك عن القاعدين بين أحضان طواغيت جزيرة العرب وغيرها، وما كفرهم ولا أنكر عليهم، يخالط جنوده ورجال أمنه ومخابراته من غير أن يبين لهم ما ارتكبوه من نواقض، ولا تغار أخي بسبن الطاغوت لأحدهم، فقد يكون تصبها وإشهارا له ولأقواله، وإرخالا له على الإخوة في السجون؛ لإحداث البلبلة وإلقاء الشبهات بينهم.

(٢) مصنف ابن أبي شيبة (٧/ ٥٦٢)، (٧٧٢٩).

٣ - السبب الثالث من أسباب الاختلاف والتنازع: البغي بقال بغى فلان على فلان: أي تعدى عليه بالقول أو الفعل وتجاوز حده.

قال الله تعالى: [وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ] [الشورى: ١٤].

وقال تعالى: [مَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ] [الجاثية: ١٧].

وقال تعالى: [كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ] [البقرة: ٢١٣].

قال شيخ الإسلام ابن تيمية رحمه الله: "الاجتهاد السائغ لا يبلغ مبلغ الفتنة والفرقة إلا مع البغي، لا لمجرد الاجتهاد ... فلا يكون فتنة وفرقة مع وجود الاجتهاد السائغ، بل مع نوع بغي، وكل ما أوجب فتنة وفرقة فليس من الدين، سواء كان قولا أو فعلا ...

وقال أيضا رحمه الله: "وعامة ما تنازعت فيه فرقة المؤمنين من مسائل الأصول وغيرها في باب الصفات والقدر والإمامة وغير ذلك: هو من هذا الباب: فيه المجتهد المصيب، وفيه المجتهد المخطئ، ويكون المخطئ مأجورا، وفيه الباغي من غير اجتهاد، وفيه القصد فيما أمر به من الصبر". [4] انتهى كلامه.

وإن من البغي الاستطالة على المخالف، من شباك علماء الطواغيت أهل الإرجاء، تعود فتقع في شباك علماء الطواغيت الروجين للغلو المصدرين للشبهات! لكي يقعدوك عن جهادك، ويردوك عن هجرتك، فيسلم من يأسك أولياؤهم من أعداء الله تعالى.

وقد قال بعض السلف: "ما أمر الله تعالى عباده بأمر إلا وللشيطان فيه مرتعان، فإما إلى غلو، وإما إلى تقصير؛ فأيهما ظفر فتح".

كيف تدري علم من يحمل معك السلاح، ويقاتل معك في الصف من أهل العلم والفقه -لا أعني أنصاف المتعلمين-، وتسلم عقلك ودينك إلى من لا يستأمن على دينه، وهو يعيش في دعة سالما مسالما للطواغيت، وينظر لك من بعيد؟!

وستشتمل هذه السلسلة بإذن الله تعالى على بيان أمور منها:

- **حكم التوقف في تكفير المشركين أو الكفار.**
- **حكم الطوائف الممتنعة، وحكم المخالف فيها.**
- **حكم ساكني ديار الكفر الطارئ.**

ونسأل الله تعالى أن يبارك في هذه السلسلة العلمية، وأن يجعلها سببا لجمع كلمة المجاهدين على الكتاب والسنة، وآخر دعوانا أن الحمد لله رب العالمين.

(٣) الاستقامة (١/ ٣٧).
(٤) الشريعة (١/ ٢٧٠).
(٥) مجموع الفتاوى (٧/ ٢٨٤).
(٦) مجموع الفتاوى (٢٨/ ١٠٣).

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الحق

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